

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XIV.—NO. 27.]

HARTFORD, SATURDAY MORNING, JULY 18, 1835.

[WHOLE NO. 703]

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
Price, Two Dollars and Fifty Cents per annum. If paid
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MISSIONARY INTELLIGENCE.

From the American Baptist Magazine.

BURMAH.

*Journal of the Missionaries, who sailed in the
ship Cashmere for Amherst in Burmah, July 2,
1834.*—In the last number of the Magazine, we
had the pleasure of announcing the safe arrival
of the Cashmere at Amherst. The following
extracts from a joint letter of the Missionaries
who embarked in her, to the Corresponding
Secretary, detail some interesting incidents
which occurred on their passage.

Maulmein, Dec. 12, 1834.

Rev. and dear Sir,
We arrived at Amherst, Dec. 6, 1834, having
been out to sea one hundred and fifty-seven
days. Although the time we have been
obliged to traverse the ocean has exceeded, by
forty days, that which we had been encouraged
to hope would be requisite to complete our pas-
sage, yet so signally and mercifully have the
everlasting arms embraced us, that we have ex-
perienced little difficulty in submitting the time
of our arrival, and all our future concerns, to
the righteous will of our heavenly Father.

Our passage was but little varied by
storms and gales. Indeed, it has been signal-
ized by the almost entire absence of both.—
Two or three Sabbath evenings in suc-
cession, after having passed the Cape, we wit-
nessed something like gales, and "shipped" a
few small "seas;" but we were very little shak-
ed in our cabin during the passage, in conse-
quence of falling weather. There was scarce-
ly one rainy day in all the time. On the 30th
of July, we had the pleasure of speaking the
ship Sumatra, Captain Roudy, of Salem, bound
to Canton. She had been out only thirteen
days, while we had been out twenty-seven.

While passing eastward, between the lat-
itudes of 30 and 40, we were almost daily at-
tended by flocks of Cape pigeons and Albatrosses.
They were seen generally sailing in our
wake, seeking their food from the hand of the
Lord, as he scattered it on the waters. Many
a time have we been strikingly reminded of
the following scripture, when watching these
beautiful creatures:—"These wait all on Thee,
that Thou mightest give them their meat in due
season. That Thou givest them, they gather."
And when we beheld how fitly they were at-
tired, and how providentially fed, our faith was
invigorated by calling to remembrance our
Lord's instruction, "Behold the fowls of the
air, &c." The Cape pigeon is about the size
of the American wild duck, and formed much
like it. Its prevailing complexion is white, be-
ing admirably adorned with spots of a dark
slate color. Several dozens of these birds were
caught on our passage, by means of a snare
made of a single rope, with which they entan-
gle themselves in flying. The Albatross we
found to be no small "wonder of the deep."
The largest one taken on our passage, when
standing on deck, was ten feet high. It mea-
sured, from the extremity of one wing to that of
the other, ten feet, two and one half inches.—
The jaws were the most curious part of the bird.
They were nearly white, and nearly of the texture
of horn. In length they were nine inches,
and so constructed that the smooth, cutting edges
of the one shut closely by the side of the other,
and cut on the principle of the shears. The up-
per jaw was hooked like that of a parrot.—
When provoked, the Albatross uses these cut-
ting instruments, with fearful power. The pre-
vailing complexion of these birds is white, dis-
playing elegant undulations of a slate color.

So far as health would allow, the several in-
dividuals of our company have been employed
in studies preparatory to their future labors.—
Br'n. Wade, Howard, and Vinton, and their
wives, have attended to the Karen language;
Br'n. Comstock, Dean, and Osgood, with their
wives and Miss Gardner, to the Burman; and
Br'n. Bradley and Dean, their wives and Miss
White, to the Chinese. Some time has been
employed in miscellaneous reading, and the
brethren and sisters, much to their satisfaction
and advantage, have taken daily lessons in
medicine and surgery with Dr. Bradley. Some
of the brethren have devoted considerable time
to reading on these subjects, for which they expect
a compensation in the privilege of administering
to the suffering natives, from whom the mis-
sionary receives repeated solicitations for medical
assistance. While on this subject, we would not
fail to mention, with gratitude, Dr. Bradley's
kind attention and successful administrations to
the sick during the voyage.

Our relation to the officers and crew has been
sustained with interest to us, and we believe,
with satisfaction to them. It is due to Capt.
Hallet and the first officers, to acknowledge
their unwearied efforts to render our condition
comfortable, and our voyage agreeable. The
ship-owner, the Board and other friends who

contributed to the convenience of our passage
have our sincere acknowledgments.

Our religious exercises during the first part
of the voyage, consisted of social prayers in the
cabin, attended by the officers and crew, a public
sermon and Bible class on the Sabbath, and a
weekly prayer-meeting, besides the Monthly
Concerts of Prayer, for Seamen, Sabbath schools,
and the heathen. Opportunities for private
conversation with the impenitent were often se-
cured; and, after gaining their confidence, we
felt ourselves justified in addressing both officers
and crew personally and pointedly on the
interests of their souls. An increase of religious
feeling on the part of Christians, and a
spirit of anxiety among sinners being discovered,
it was thought advisable to increase the
number of our religious meetings. Consequently,
on the 16th of September, instead of pursuing
the course at first adopted, another sermon
was added to our Sabbath services, and a course
of meetings commenced for every evening of
the week. These meetings were opened for
reading a portion of scripture, which, after sing-
ing and prayer, was made the subject of remark.
In these addresses from the brethren indiscrimi-
nately, and in the sermons of the Sabbath, our
object was to show the sinner the inconsistency
of his opposition to God, the imminent danger
of his soul, and the necessity of immediate re-
pentance, enforced by the terrors of the Lord,
and the sufferings of the Saviour.

In observing the Monthly Concerts of Prayer,
the attending circumstances have added much
to their ordinary interest. In praying for the
heathen, the expectation of soon beholding them
in their own land, and witnessing their degrada-
tion and wretchedness, has given ardor to our
supplications. In praying for Sabbath schools,
the interesting recollection of former associa-
tions, with the pleasing hope and confident ex-
pectation that these nurseries of piety were to
furnish our successors in carrying the Gospel
to the perishing and the lost, stimulating to fer-
vency and faith; and, while praying for seamen,
their actual presence with us, and a knowl-
edge of their present condition and gloomy
prospects, with the aid of a divine influence, en-
able us to pray with the spirit, and with the
understanding also.

Besides these, we have held a prayer meet-
ing on Sabbath morning, and the sisters have
had frequent seasons for prayer during the
week. The results of these efforts afford us
occasion for humble and devout thanksgiving.
Notwithstanding the serious inconveniences
unavoidably connected with a voyage at sea,
we can sincerely say that this has been the
happiest portion of our lives; and, in consequence
of the divine visitation with which we have been
favored, we hope a character has been given to
our religious feelings, which will prove last-
ingly advantageous in our labors among the heathen.

The Cashmere will long be remembered
as a witness to the goodness and pleasure of
fraternal unity and peace, the sweetness and so-
lemnity of the Saviour's habitation, and a thrill
of interest which nothing could impart but the
penitent's prayer and the song of the redeemed.
In this season of solitude and rejoicing, our
Burman brethren have shared their portion
with us, and exhibit a decided improvement of
religious character. The entire results of this
revival, in relation to the impenitent, it must re-
main for the revelations of a future day to dis-
close. But we anticipate the pleasure of meet-
ing some of our ship's company at the right hand
of the Judge, while others give us too much rea-
son to think that the punishments of the wicked
will be their future inheritance. It will un-
doubtedly give you pleasure to learn that the
Captain, first mate, the steward, and two sail-
ors, afford us encouragement to hope that they
are forgiven and accepted of the Saviour.

Some of these friends, who were the most easily
affected by religious truth, inform us that
they accompanied the Rev. Messrs. Allen,
Hutchins, and others, (missionaries to Ceylon)
on board the ship Israel, bound to Madras and
Calcutta. One of them, as we have reason to
believe, then received those serious impressions
which have now resulted in the conversion of
his soul. It may not be unprofitable to submit
to you a brief sketch of his religious experience,
which, with little exception, we shall do in his
own language. It appears from his account,
that he was born A. D. 1807, of respectable
parents, in the city of New York. While fa-
vored with parental superintendence he was the
subject of moral discipline, and enjoyed the ad-
vantages of Sabbath school instruction; but, at
an early age, he was left a friendless orphan,
to select for himself an object of pursuit, which
has since exposed him to the dangers and tempta-
tions of those "who do business in great
waters." He says, "When on board the Is-
rael, I attended a Bible class in the fore-castle,
and went to meeting on Sunday. Some would
weep when they heard the missionaries tell about
Jesus, but would not confess him, lest their ship-
mates should make game of them. Still, my
heart was as hard as a flint stone; but I knew
I had a soul to be saved or lost; and sometimes
I would say to myself, Shall I save my soul, or
shall I wait a little longer? I kept putting it
off till going round the Cape, when the wind
blew a gale, and I unfortunately fell overboard.
Though I came near losing my life, the first
word I uttered, after coming on deck, was an
oath. The next Sunday, I heard a sermon on
the dreadful consequences of taking the name of
God in vain. It made me feel deeply at the time,
but it lasted but a little while. I sometimes wished
to have a soft heart; then again I gave up all
these notions, and concluded (according to the

sailor's proverb) 'that a man could not be a
Christian in a ship's fore-castle.' One night af-
ter this, I was more alarmed about my soul than
before, and promised the Lord that I would give
myself up to him when I went back to Boston;
but, when in Boston, I never so much as went
to church, though my conscience often smote
me for my wickedness. When I heard the
Cashmere was to take our missionaries to some
place in India, I was glad of an opportunity to
ship on board. Something seemed to tell me,
all the time, that I should be the gainer by it.
I resolved, from the first of the voyage, to at-
tend all the meetings I could; but some of my
shipmates laughed at me, and told me there was
no reality in religion. Finally, I thought I
would give up myself to the Lord Jesus Christ,
let what would come; but again I thought that
the devil had so many 'round turns and half
hitches' about me, that I could not get away
from him. Then I remembered how long God's
Spirit had been striving with me, and thought it
would leave me soon. Perhaps one year, one
month, one moment, and I shall be shut up in
hell forever. O what feelings I had then! I
thought of dying, which made me feel that I
needed a friend, but I was so wicked that I
thought the Lord could not be my friend. The
next Sabbath I felt worse than ever, and, after
meeting, I went down into the hold of the ship.
There I made my poor petitions known to the
Lord Jesus for deliverance, and he put words
into my mouth. O what delight I found in pray-
ing and thinking of Jesus! I found that trying
was the great thing. At last, after two or three
hours, I came up out of the dark, and felt that
the chains of master Satan were broken off;
and I cannot express the joyful feelings I have
enjoyed from that time to the present. I am
now resolved to spend the remainder of my
days in the service of the Lord Jesus Christ."

Another convert informs us that he received
an irreligious education, and, from his child-
hood, has been an alien from his parents' home,
and a stranger to the path of virtue. During a
previous voyage at sea he was brought, as he
supposed, upon his dying bed; when, for the
first time, he seriously reflected upon his condi-
tion as a sinner, and felt his exposure to the
wrath of God. Finally, the prospects of recov-
ery banished his fears; and, when restored to
health, he again returned to the paths of vice.
He was the first from our crew who broke away
from the tempter's snare, and manifested a re-
solution to seek the Lord. The first time he
addressed us in public he used the following
language:—"I am not ashamed to acknowledge
before God, and his children, and my shipmates,
that I am a sinner; and I am resolved to serve
the Lord the remainder of my days." He then
fell upon his knees and, with tears and groans
offered the publican's prayer. From that time
to the present he has been forward to discharge
religious duties, and evinces much interest in
behalf of his neglected fellow-seamen.

And here, from our acquaintance with the
character and condition of seamen, we cannot
forbear an expression of our deep regret, that
this interesting portion of our race have so long
been neglected in the prayers and efforts of the
friends of humanity and religion. While these
men of the seas stand the nightly watch and
encounter the threatening billows of the deep,
to enrich the landsman with the productions of
other countries, and while their aid is indispen-
sable to the work of preaching the Gospel to the
heathen, it is a lamentable fact, that few of our
American citizens remember them with a grate-
ful thought, and few of our American Christians,
either in concert or in private, raise a prayer
for their conversion.

In conclusion, we wish you to participate in
our joys, and our gratitude to God, for bringing
us in safety to the continent where we expect
to live and labor for the salvation of men. For
this work our hearts have been much encour-
aged, by the conversation of our dear brethren at
this station. We are happy to find them pleas-
antly and usefully employed, while we learn,
with deep interest, that inviting fields for use-
fulness are opening on every hand. Surely,
there is yet "much land to be possessed."

These eastern nations, with their hundred mil-
lions of immortal beings, are waiting for the
"bread of life." Why are they not supplied?
Are there no means in our American churches?
Let them visit these temples of heathenism,
which during the last year have been extens-
ively repaired, and whose gilded images have
been greatly multiplied, by people who gladly lessen
their pittance of rice that they may maintain
the worship of their imaginary deities, and learn
their comparative want of zeal for the Lord of
hosts. Are there not men in sufficient numbers,
who have love enough to perishing souls and a
once suffering Saviour, to forego the endear-
ments of home and the delights of civilization,
for the more Christian part of pointing these
sons of the east to happiness and heaven? Let
them once enter the field, prompted by love to
Christ, and they would look back upon their
present supineness and criminal timidity with
penitence and wonder. In our estimation, the
Lord has opened the field before the church,
has furnished her the means, and given her the
men; and now says, "Go work in my vineyard."

Desiring that you may share richly of the
consolations of the Gospel, and that wisdom
from above may be given to guide in all your ef-
forts to send its blessings to a perishing world,
we subscribe ourselves your brethren and fel-
low-laborers.

JONATHAN WADSWORTH, D. B. BRADLEY,
WILLIAM DEAN, G. S. COMSTOCK,
S. M. OSGOOD, J. H. VINTON,
HOSEA HOWARD,

From the Landmark.

UNIVERSALISM UNMASKED BY A DEIST.

Mr. Editor—A heathenish pamphlet, printed
at Boston, purporting to be written by Lysander
Spooner, was sent to me some time since thro'
the mail with the author's respects, entitled
"The Deist's Immortality, and an essay on
man's accountability for his belief," which is
one of the fullest, freest, and most honest dis-
closures of Universalism, with which the public
has perhaps ever been favored. It is to be hop-
ed that Universalists of the class who reject
all future punishment, may peruse it seriously.
If they do not find it their own portraiture to
the life, fearlessly drawn, and frankly exposed,
and are not compelled to adopt it as their own,
with its unblushing blasphemies, and its dread-
ful enmity to God, then some of their neighbors
have not rightly understood their system nor
the reasonings by which they attempt to support
it. And if some of our Unitarian friends do not
find a morsel there, taken from the very heart
of their scheme, which may seem somewhat bit-
ter and rank, voided out of their hands, and as
held up by an honest and candid deist, who has
the moral courage to drop the mask and call
things by their right names, then we are a little
in the dark as to the true character of their be-
lief.

This Lysander Spooner has discovered, what
his brother Kneeland found out before him, and
what we suppose no Universalist, or Unitarian,
who knows any thing of his Bible, can doubt,
that the Bible contains, fairly and rightly inter-
preted, the doctrine of future and endless pun-
ishment; and that to embrace the opposite sen-
timent with any show of plausibility, he must
reject that book altogether. As he will have it
that such punishment is not "just," and that
"the Bible defames the character of Deity, by
charging him with such conduct," as to "threat-
en everlasting punishment to such as do not
believe it," he has made short work with it by
denouncing it as "a detestable falsehood."

His whole reasoning is that, in substance, which
Universalists usually adopt to defend their sys-
tem, save when they affect to call in passages
of Scripture to bolster up their opinions. But
he has discernment enough to see, and honesty
enough to affirm, that the Bible affords no aid
to their cause. Speaking of unbelievers, he
says: "The sentence of the Bible against such
men, 'the smoke of their torment ascendeth
up forever and ever!' He says the Bible 're-
quires all men, without exception, to believe it,
or be damned;'—it demands this of them too
on the threatening of eternal damnation;"—
"punishing men through eternity." "And
what is it," he exclaims, "to believe the Bible,
that men should merit the everlasting vengeance
of the Almighty for not believing it?" And
then goes on to state some of the things re-
quired in it to be believed: "A hell that should
witness the eternal reign of iniquity, misery and
despair—a hell that should endlessly perpetuate
the wickedness and woe of those who might
otherwise become virtuous and happy; con-
signing them to 'endless wretchedness.'"

This, now, is honest; he takes the Bible as
it is, and he finds an eternal hell, a cardinal
truth revealed in it. We have never conversed
with a Universalist whose argument was not ba-
sed essentially on a denial of God's word, and
who was not in his argument allied to the deist
Spooner.

From the Christian Watchman.

REVIVALS.

Dear Sir,—You will rejoice to learn that
God is still hovering over us in this section of
the "Green Mountain State." The number
added to this church by baptism, since August
last, is 60. About 100 have been baptized and
added to the church in Windsor since Septem-
ber last. A precious company have been ad-
ded to the church in Claremont, N. H. of which
Br. Tracy is pastor. In East Townsend, where
we have an Academy, soon to go into opera-
tion, the Lord has recently begun a good work.
Br. Graves, a son of our esteemed brother in
the ministry, Joseph M. Graves, baptized 13 in
that place a week ago yesterday. Four of them
were previously members of the Congrega-
tional Church. Among those baptized, were sev-
eral men of extensive influence. Forty of the
members of my church, have united with some
others and formed a Church in Perkinsville, a
village two miles and a half north. I never
knew a church commenced under more encour-
aging prospects than this. Eight miles north
of us is another village, called Felchville. In
this village, a Meeting-house has recently been
built, belonging, in part to the Methodists and
in part to the Baptists. Here we constituted a
church last week, of between 20 and 30 mem-
bers, several of whom are able and willing to
contribute liberally to support the gospel. This
church is partly the result of a recent revival.
The Perkinsville and Felchville churches are
supplied with preaching, each, half of the time.
In these places, ten have lately been baptized.
The church in Chester, has before it a flatter-
ing prospect. They are now erecting a fine
brick Meeting-house. Br. Person, late of New-
port, N. H. is their pastor. We have also, go-
ing up, a fine brick Meeting-house, 60 by 46
feet, with a basement story. It is finely loca-
ted in the centre of the village, and will be com-
pleted this fall. Pray for us that amidst these
labors, and this prosperity, we may possess, in
an eminent degree, the spirit of our blessed
Master.

C. W. HODGES.
North Springfield, Vt. June 29, 1835.

WORTHY OF IMITATION.

A meeting has been recently held in the city of
Washington, to assist the American Bible Society in
supplying the world with the sacred Scriptures. It is
doubtful whether it has ever been exceeded in interest
or importance by any similar meeting in the United
States. A prayer meeting was held every night dur-
ing the previous week, in reference to this object,
and the result has been, that the united and believing
supplications of God's people have been answered.—
Nearly TWENTY THOUSAND DOLLARS were
subscribed at the meeting. Various pledges were made
by individuals and on behalf of societies. Among oth-
ers, the following was read on behalf of a gentleman
of Washington city, by a minister of the Methodist
church. The resolution was accompanied by a sealed
letter, with securities that the amount should be paid:

"Resolved, Delighting in the precept, 'Honor the
Lord with thy substance,' and in the performance of a
rich reward, I consecrate to the Lord's Treasury, ten
thousand dollars, which sum I will pay or cause to be
paid, to the treasurers of the American Bible Society,
to aid in spreading the Bible over the whole earth,
whenever fifty other persons shall agree to pay each
an equal amount for the same object, provided said
pledges shall be given to said society within the space
of five years from the date hereof. In guaranty of the
fulfillment of this pledge by myself, my heirs, adminis-
trators, or executors, I have placed in the hands of the
treasurer of the Washington City Bible Society, ample
and satisfactory securities."
J. S.

On the next evening, a meeting was held to return
thanks for the success of this effort, at which time,
the individual who made the subscription of \$10,000,
addressed the meeting, stating that for 40 years he
had remained estranged from God, and devoted him-
self to worldly pleasures. He had found no solid sat-
isfaction until he fled for refuge to Christ, and made
God his portion. The resolution of the Bible Society
to supply the world with the Scriptures, had recently
occupied much of his thoughts, and in proportion as
he had been inclined to contribute to this object, the
more happy he had been. If by taking back the sub-
scription he made yesterday, he could, for every thou-
sand, obtain ten thousand for his own enjoyment he
would not do it. He claimed nothing of the glory; to
God be all the praise. In the course of his remarks
he observed that he had been accused of insanity.—
He had not wished that his name should be divulged,
how it became known he could not tell, he had regret-
ted it much.

Thus closed this most deeply interesting series of
meetings. May other cities "go and do likewise."
Rel. Herald.

From the New-York Baptist Register.

Temperance Cause.—"The Transition age" was the
appellation given by President Fisk to the present age,
in his address before the American Bible Society at
its recent anniversary. He remarked that "excite-
ment in some form or other seemed to be universal;
all the feelings of men were enlisted in some great
object. The age, in a word, was impulsive in its
character. There was no just equilibrium. The doc-
trine of 'going ahead' seemed to possess and inspire
every man, and all societies of men. This was all
well, provided the car should keep the track, and the
machinery should be kept in good order, and wise cau-
tion should be at the helm. But when there was such
an immense momentum, if the balance wheel should
fly off, and the vehicle leave the track, ruin inevitable
must ensue. One surge, one fatal surge, and we are
undone, and the wave of barbarism would again roll
over us."

We have often thought of this eloquent and ad-
monitory description of the age, since. We heard it
from the glowing lips of the speaker; and never has it
come with greater force on our memory than when con-
templating the ruinous course pursued at this time by
some of the friends of temperance. If they do not
work the ruin of the cause it will be because wisdom
and "caution still sit at the helm" and keep "the car
in the track." What we refer to is the wild advoca-
cy of these men for the banishment of wine from the
Lord's Supper, on account of the alcohol it contains.
It is seriously urged that the use of fermented wine
at the communion table is a powerful barrier to the
progress of the temperance cause; and we understand
that some churches (not Baptist) have actually substi-
tuted tamarind water, molasses water, and other li-
quids for the juice of the grape!

We utterly protest against these outrages: nothing
but wine will answer the scriptural symbol. It is
obtained as pure as possible; but it cannot be ob-
tained pure, it must be used partially adulterated.
By proper care tolerable wine may be obtained now in
all of our large places. From the neglect and ignorance
of those who procured the article in many instances
heretofore, churches often drank a vile compound,
which had not more than five gallons of wine to a bar-
rel of cider, with the other ingredients of alcohol, su-
gar of lead, &c. The communion perhaps, had bet-
ter be suspended than use such trash, but anything
as a substitute for wine, the scriptural celebra-
tion of it never can take place. The juice of the grape
was selected by the great Instructor, who knew what
was most suitable to symbolize his blood-shedding,
and who dare stand up in his name with any other li-
quid, and assert the equal propriety of its use? Some
who claim the name of being evangelical, have had
the temerity to do so, and some who would assume a
guidance in Zion. We have been disturbed in times
past when the cup was approaching us, with the ap-
prehension of a mixture of sugar of lead and alcohol;
but the admission of a substitute for wine would have
been most abhorrent to our views and feelings. We
would have withstood the most influential minister in
the land who should have ventured the proposition of a
substitute.

If we wished to subvert the ordinance of the supper,
and wished to prostrate the temperance reformation,
we are persuaded that we could engage in no measure
so likely to accomplish it as advocating the exclusion
of wine from the communion table. It is truly affect-
ing to see men of high standing in society, for learn-
ing and piety, taking the strange position that "the
use of fermented wine on any occasion is not author-
ized by the Bible." Who can tell what kind of wine it
was, whether fermented or unfermented, that the
Saviour used at the institution of the ordinance? Not
a human being living. No man's learning would en-
able him to decide the question. It was the pure juice
of the grape no doubt; and so far as we can procure
it, let us do so; but do not let us give up the use of
wine in the ordinance because we cannot obtain it un-
fermented, for that is impossible.

There is a solemn trifling, a frightful refining, in this
matter which we hope the good sense of the commu-
nity will speedily frown in silence, or the ear of tem-
perance will get off "the track, and ruin inevitable en-
sue."
Professor Stuart, we are sorry to say, is aiding in
this unchristian. He thinks that pure wine ought to be
weakened with water to be used in the eucharist. If
men are to be preserved from becoming drunkards at
the communion table by such a course, let us by all
means do so; but in our humble opinion, if a thimble
full of wine at such an occasion would throw a re-
formed drunkard back into his fatal habits, there is no
chance for such a man but by the bars and bolts of a

prison. No substitute for wine will preserve him.—But we have yet to learn by our Bible that the eucharist is to be modified for the accommodation of any such characters. Papists have presumed to lay their profane hands on this ordinance; we hope they may be left alone in the sin. The Register was one of the first papers in the temperance reform, but it will be the last to engage in such profane modification.

From Human Rights. WORK FOR ABOLITIONISTS.

At the last Anniversary of the American Anti-Slavery Society it was voted to raise \$30,000 for the Society's expenditures during the present year. \$14,500 were pledged on the spot. \$4,000 have since been pledged in Boston. On the strength of this the Executive Committee have proceeded to enlarge their operations, both in regard to agencies and publications. They look to the liberality of Abolitionists for support. They ask every Abolitionist and every Anti-Slavery Society, to say how much they will pay during the year towards the \$30,000, or how many of the Society's publications they will purchase at the terms stated below. They also ask individuals and societies to pledge themselves to distribute a certain number, regularly and systematically, to persons not known to be abolitionists. The publications will be furnished, as long as the funds of the Society will permit. Let a vigorous effort be made to carry to all our fellow citizens free and full information in regard to our doctrines, measures and hopes—in regard to the great disease and the remedy proposed.

PRICES OF THE PUBLICATIONS.

HUMAN RIGHTS. First week of every month.
Single copy, 25 cents per annum.
Twenty copies to one address, \$3.50 or 17½ cts. pr. ann.
Forty " " do. 5.00 or 12½ " do.
Eighty " " do. 8.00 or 10 " do.

ANTI-SLAVERY RECORD. Second week.
Will be sold at the office at \$1.50 per hundred; and will continue to be issued on the monthly subscription plan as heretofore.

EMANCIPATOR. Third week.
Single copy, 50 cents per annum.
Sixteen copies to one address, \$5.00 or 31½ cts. pr. ann.
Forty " " do. 10.00 or 25 " do.
One hundred " " do. 20.00 or 20 " do.

SLAVE'S FRIEND. Fourth week.
A dozen numbers, 10 cents.
A hundred numbers, 80 cents.
A thousand numbers, \$6.50.

REV. MR. GRAFTON.

We learn that the Rev. Joseph Grafton, of Newton, has resigned his pastoral charge. This he did, as we understand, under a conviction that his advanced age, and increasing bodily infirmities, did not allow of his performing the requisite amount of ministerial and pastoral labor. This venerable father in the ministry is the only survivor of a generation of Baptist ministers to whom their denomination is much indebted, among whom he numbers as his intimate personal friends, Stillman, Manning, Smith, Gear, Goss, Batchelder, and Baldwin, all of whom were eminent men of God.

Mr. Grafton has been pastor of the Baptist church in Newton for 48 years, and has been greatly blessed in his labors as a minister of Christ. Upon this point, however, it would be unsuitable for us to dwell at this time, except to mention that five of our churches, the majority of which are among the most efficient in the neighborhood of this city, originating from the Baptist church in Newton. These are the churches in Cambridgeport, Roxbury, Brookline, Watertown, and Newton Upper Falls.

Mr. Grafton enjoys a remarkably green old age. His step is still elastic, and his intellectual faculties are retained in their almost undiminished vigor; still the withering hand of time has been laid upon him, and he feels sensibly the infirmities of declining years. Within a few months he has been deeply affected in the death of his wife and his only surviving daughter, who for several years has resided in his family. Believing, as he did, that his labors could no longer be especially valuable to his people, he has given them in the act of his resignation, another token of his disinterested love for them; and we have only to express the hope, and confident belief, that all those who are now on the theatre of life, whom this venerable father in the ministry has served in spiritual things, will take a high satisfaction in administering whatever may be in their power, to render peaceful and happy the evening of his life. If there be a man on earth who deserves well of his race, it is the aged minister, who has spent a life of toil and self-denial in preaching the gospel.—*Chris. Watchman.*

Fourth of July.—The anniversary of our Independence was celebrated here in a most brilliant and interesting manner. A most excellent and appropriate address from the Rev. Mr. Turnbull of the Baptist church was listened to with unfeigned pleasure, by a large audience, assembled in the Presbyterian Meeting house. It is but justice to say, that Mr. T. on this occasion has added much to his reputation for true and fervid eloquence; and that his friends may well look to him as the instrument of much future good, in the field of labor he is employed in.—*Detroit Jour. and Adv.*

The Crow and Wild Cat War.—From the report of the Treasurer of New Hampshire, it appears that the following sums were paid by the State Treasury, from June, 1834, to June 1835, as bounties for carrying on the war, declared by the Legislature, against crows, wildcats, and other vermin.

For crows,	\$2964 60
foxes,	2264 50
bears,	180 00
wolves,	300 00
wild cats,	330 00
Animals not designated,	435 00

Fatal Affair at Chuckatuck.—An affray took place yesterday afternoon, at Chuckatuck, in Nauset County, between two highly respectable young gentlemen, Mr. Samuel Whitfield, Jr. and Mr. William H. A. P. Cowper, both of Isle of Wight County, which resulted in the death of both! The parties have been in hostile relation towards each other for some months, and within that time challenges have passed between them, but no personal meeting could be effected. Yesterday afternoon they met casually at Chuckatuck, when they drew their pistols and fired. Cowper was shot through the body and died immediately. At this stage of the affair, Mr. Josiah C. Parker, the brother of Cowper, fired his pistol at Whitfield, the ball of which passed through the body of W. and killed a free negro man who happened to be standing near him. Parker soon after fled, and came on board the Kentucky in the James river, this day, and passed on in the steamboat to Baltimore.

The scene of action is represented as most horrible; presenting the view of three men, who were, five minutes before, in the prime of life and strength, laying at a few paces from each other, weltering in their gore. Whitfield and Cowper, who fell, and Parker, the survivor, were near neighbors. Those who particularly require the public sympathy on this la-

mentable occurrence are the widowed mothers of the young men thus hurried to an untimely grave.—*Norfolk Beacon of Thursday.*

Mr. G. R. T. Hewes.—This venerable patriot of the Revolution, and one of the number who comprised the Boston Tea Party, spent the 4th in our city, and was present at the celebration in South Boston. We were much pleased to witness the respect and attention that was paid him both by old and young on that occasion. We have some fears that at this great age (he will be 100 years old on the 15th of September next) the excitement of the day might be too much for him. But we are happy to learn that our fears were not realized. On Sunday he was enabled to visit the Sabbath School at the Federal street Baptist church in the morning, and in the afternoon attended meeting at the church in Baldwin Place. He contemplates, we are informed, extending his journey farther eastward.—*Christ. Watch.*

SPEECH

Of Rev. Mr. Dickey of Ohio, at an Anti-Slavery Meeting, Pittsburgh.

Rev. Mr. Dickey, of Ohio, then offered the following resolution:

Resolved, That the existence of slavery within the church, and under her sanction, justly exposes her to the scolds of the world, and paralyzes her power; and that it is the immediate duty of the church to purge herself from this heinous sin.

Sir, said Mr. D., I am not ignorant of slavery. Having passed thirty years of my life in a slave state, and having been a slave-holder myself, I know something about it. I challenge the world to show that slavery ever entered the Christian church, till introduced by the man of sin. I am not going to tell you about the excesses and abuses of slavery. Let us look at it as it is.—Let us examine the legitimate effects of the system itself, and without any exaggeration, we shall find enough that is horrifying. Slavery reduces man to a chattel. It reduces him to a mere article of commerce, like cattle, horses and sheep. It raises one man at the expense and happiness of his fellows. It interferes with all the relations of life. Marriage among slaves is out of the question. Universal concubinage prevails. It interferes between parent and child, forbidding the exercise of that authority which is indispensable to the fulfilment of the law of God, and the discharge of parental and filial obligations.

The slave feels the effect of his bondage upon his mind. He is prevented from exercising his mental capacities—he is forbidden to learn, and his mind sinks down to a condition analogous to his physical condition. He is often forbidden to worship his God. I speak the things that I know. I will relate a case that occurred within the circle of my acquaintance: A slave, who could neither read nor write, heard by some means truth enough to reach his heart.—The Spirit of God made it effectual to his conversion. Like all true converts, he felt a missionary spirit. He was anxious for the conversion of his brethren. And at length it became his uniform practice, frequently, after the tools of the day were over, to walk two or three miles, and hold a meeting among the slaves.—On one occasion, this meeting was discovered by the patrol, who are authorized to inflict summary punishment of ten lashes upon all slaves they find assembled together, for any reason. This was done immediately with all present but old Gabriel. But he was the ring-leader, and they thought he must be punished more severely; so they took him to the magistrate. As they were tying up his hands, he exclaimed, "O this is just the way Pontius Pilate did to my Massa!" Here his persecutors relented. One of them afterwards was troubled in his conscience for what he had done; and after a long time finding no peace, he went to old Gabriel and asked him if he would forgive him. "Forgive you!" said old Gabriel; "why massa, me been praying for you ever since you tied me up!"

This system, with all its enormities, has found its way into the church. And but two denominations, the Quakers and reformed Presbyterians, have washed their hands of this wickedness. Slavery in the church exposes her to the scolds of the world. Infidels despise a religion which they suppose sanctions such oppression. I once heard a professor of religion laboring to justify slavery from the Bible, in the presence of an infidel; who turned from him with contempt, saying he despised such a religion. It also exerts an influence upon the mind of the slave, prejudicial to the reception of instruction. Suppose the master himself attempt to instruct his slaves in the truths of religion—what confidence can he have in the man who deprives him of his liberty, and robs him of his labor? I will state a case: An old slave told me, "Massa berry 'ligious—he berry good Christian. He hab prayers every Sunday wid de slaves—but he sure to read 'em dat chapter what say servants be 'bedient to massa." Another case I will mention, to show the amount of religious instruction received by the slave. An old slave, who had been in the habit of attending family worship in his master's family, for twenty years, asked me, "Massa, what mean dat hymn what says,

"Well might the sun in darkness hide," &c.

I explained it to him, and told him the story of Jesus and his death for sinners; and he was delighted with it, having never before understood the great fundamental doctrine of the gospel, that Christ died for sinners.

It is the duty of the church immediately to purge herself from this enormous sin. But, the apologists of slavery call for our plan—"give us your plan." Give us your plan! As well might the sinner, when exhorted to repent, turn upon the minister of God, and say "Give us your plan." Our plan is the simplest thing in the world: It is simply to "undo the heavy burdens, and let the oppressed go free." Whenever this has been tried, it has wrought

well. I speak experimentally on this subject. Look at Mexico, at the West Indies, at St. Domingo. "St. Domingo!" cries one, starting back with horror. But I say again, it worked well in St. Domingo. It is true, we have heard of the horrid massacres of St. Domingo; but this was not the consequence of abolition.—The proclamation came, declaring the slave free—they received it with enthusiasm, but continued to work faithfully for their masters. The plan worked well for nine years; when another proclamation came, for reducing them to bondage again. It was then that they rose upon their oppressors, and terrible indeed was that day. Let oppressors take warning. Let those take warning, who look calmly on, and lift not up their voice against the oppressor.—"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

For the Christian Secretary. TEMPERANCE.

MR. EDITOR.—The late meeting of the County Temperance Society at Manchester passed one resolution which deserves something more than a passing notice—a resolution which ought to be seriously considered, and acted up to. I refer to the resolution in regard to sustaining by our patronage the retailers and taverners who have relinquished the sale of intoxicating liquors.

Mr. Editor, I have been a decided friend of the temperance reformation and a member of a temperance society since the year 1829. Since that period I have had opportunity to observe in relation to the cause in many towns in Connecticut, and I have observed. And the result of my observation is in accordance with the idea of the meeting at Manchester, that there has been utterly a fault in very many instances in the conduct of the friends of temperance towards temperance stores and taverns.

In almost every instance where a trader relinquishes the sale of ardent spirits, he does it, at the best, at a pecuniary sacrifice. He loses not only the sale of the liquor, but he loses other trade. He renders himself odious in the view of some strong enemies to the cause, who will withdraw all patronage from him for no other reason than because he keeps a cold water store. Others, who care not much for the temperance cause one way or the other, yet are wishing to buy a bill of goods and liquor among the rest, will trade where they can have their whole bill furnished. Now, under these circumstances, if the temperance folks withhold their support, what can the trader do? He can do nothing! Good wishes and kind words on the part of the temperance folks (though these he does not always get) will not support his family. I have known several instances of the kind which made me heart ache. Where young men of small property, who had relinquished the sale, would struggle along month after month, with but little trade—would state to me their complaints of one and another temperance man who treated them with total neglect, and would after a year or two return to the sale of spirits.

Mr. Editor, I am charitable enough to think that this neglect on the part of temperance people is not so much the result of any moral obliquity, as it is of inattention and inconsideration; but it is a grievous fault, and it can be mended—and it must be mended. If we do not wish to see most of the temperance stores and taverns in the land go down, we must give them our business. My own trade with stores is not large, but I have long acted on this principle in it, wherever I could.

I think we ought to go farther than the Manchester resolution does, which says we should give our patronage to temperance establishments in "equal circumstances." We ought, I think, to be willing to bear a small share of the burden with the conscientious trader, and to subject ourselves to some inconveniences in order to give him our trade. For one, I will not mind if I do occasionally have to pay a little higher for an article than they would charge me at the grog shop. Any such occasional loss is not a tithe of the expense which in various ways the community pays for these grog shops.

To those who keep temperance establishments I say, be not weary in well doing—especially be frank and true in your bearings towards the temperance cause. If you keep a little choice wines or spirits for the sick, say so. But do not (as some have done) deal perfidiously with the friends of temperance, by pretending to keep a temperance store, yet at the same time having a keg of the vile liquor concealed, somewhere, to fill the jug of him who loves it; or from which to treat the customer who will not trade with you without a dram. Such a course you cannot long practice without its being known, and the result will be that you will be despised and neglected by both the friends and the enemies of temperance, though they may not take the trouble to say any thing to you in regard to your perfidy.

Mr. Editor, there is a kindred fault with this of neglecting the temperance dealer, of which I have seen some painful instances: it is where a professional man, generally a clergyman or a physician, has rendered himself particularly obnoxious to some part of a community by his zealous labors in the cause of Temperance (and still in all he had said and did had been kind and courteous) and had thus drawn upon himself a regular "set to" of all the enemies of the cause to ruin him in his usefulness or business. Under such circumstances I have seen the temperance members quail before the coming storm, stand aloof from their champion.—Ah, in measure fall in with the excitement, blame the man for his indiscreet zeal, and act against him who had contended manfully for their cause. I have known clergymen and physicians about uprooted in this way, and where nothing that any judicious friend of temperance would disapprove had been done by them. Ah, and if in some other instances they had acted a little indiscreetly, shall we join the wicked in hunting them down?

In regard to the physician, such desertion is the more inexcusable, for he, in advocating the cause of temperance, acts directly against his own pecuniary interest, which would be promoted by men's drinking all they could.

S. G.
For the Christian Secretary.

About two years ago, I was requested by a Ministers' Meeting to write an essay on the best mode of sermonizing. I wrote the following, and a friend has requested its publication. I send it to you to be disposed of at your pleasure.

Yours,

A. B.

The design of preaching is to benefit those who hear; and public discourses should be so managed as to secure the greatest possible good to the audience. All sermons must have their beginning, their continuing, and their ending. Much depends on the introduction; should this be insipid and uninteresting, the hearer at once makes up his mind that the speaker will do nothing, consequently he will look for nothing, and the probability is, he will get nothing.—Whereas, if the beginning is such as it should be, the mind is attracted, the attention secured, and the hearer prepared to listen with interested feelings to the main body of the discourse. A few plain, simple, pertinent remarks on the paragraph in which the text is found, or on some other analogous portion of scripture, or a brief reference to some providence of God that bears a special relation to the sentiment about to be advanced, may serve to answer all the purposes of a good exordium.

No text should be chosen that does not contain at least one moral sentiment; an illustration of which should be the main object of the preacher. And this sentiment should be obviously the meaning of the text. A far-fetched sentiment gives rise to suspicions that the speaker is not perfectly sincere, or honest in handling the word of life, and the hearer is ready at once to prejudice the discourse, and becomes unprepared to receive any benefit from it.—The sentiment should be fairly stated and then fully proved from the scriptures, with such arguments as are best calculated to reach the reasoning powers of the mind. Too many divisions and subdivisions serve rather to perplex than instruct; these should be carefully avoided, and only that number, and such ones chosen as will present the sentiment in its clearest light to the understanding of the audience. Those arguments should be so arranged as to lead the mind onward to a more full apprehension of the subject; beginning with such as are of less weight, and ending with the most powerful the speaker can command. Arguments may be drawn from the three worlds, Heaven, Earth, and Hell; always keeping the Bible in view, as a pole star to direct in the selection that the speaker plunge not into the gulf of enthusiasm or fanaticism.

The mind of the preacher should enter with life into the subject, and feel all that he wishes his hearers to feel; without which, he would more resemble a school boy reciting a lesson, or an unfaithful attorney who cares not whether he gets the case or loses it, than like an ambassador of the Lord Jesus Christ watching for souls.

The conclusion should be governed by the discourse. If the sentiment has been doctrinal, let there be an appeal made to the understanding; if practical, let the appeal be made to the consciences; if experimental, appeal to the feelings; and in either case use such language as will leave an impression of an elevated character; and always stop when sermon is ended; whether there has been 15 minutes occupied in discoursing upon the subject, or five times that length of time, the preacher should always stop when done.

For the Christian Secretary.

WESLEYAN UNIVERSITY.

The Committee appointed to attend the Annual Examination of the classes in the Wesleyan University, gladly avail themselves of this means of expressing before the public, their sentiments and feelings resulting from their attendance on that examination.

The high gratification with which we watched the whole progress of the examination, commencing on Thursday morning, the 9th inst. and continuing, (Sabbath excepted) till Monday evening, the 13th inst., rendered our protracted duties much more a pleasure than a task. All the performances left on our minds a deep impression of the great value of this seat of learning to the community. Our pleasure in witnessing the success of the course of study and instruction in this University was, however, unexpectedly and painfully interrupted by the occurrence of the death of one of its most valued members.

Twelve young gentlemen having completed the course of study, and sustained the examination required of candidates for the Baccalaureate, were, accordingly, recommended for the honors of the first degree in this Institution.

In the Department of Intellectual and Moral Science, principally under the charge of the President, the Rev. Dr. Fisk, the several sections examined by him, acquired the good opinion of the Committee, for ability, diligence and proficiency in their respective studies. Their performances evinced the excellence of the discipline and instruction under which their intellectual and moral character is forming for the great concerns of active life. And from the examination of the other Departments, we are convinced of the wisdom with which the other gentlemen of the Faculty have been selected, and are persuaded that the growing advantages of this institution need only to be generally known to procure for it the most liberal patronage.

The classes in the Department of Mathematics did themselves and their able Professor, Mr. Augustus W. Smith, great honor. These classes manifested, in general, a ready familiarity with the principles and details of the exact sciences, and seem to have laid a good foundation for further advancement in these

studies, so important in training and strengthening the mental powers for discovery and invention. Their Professor's great effort seems to be to make them understand the subjects on which he instructs them, and to form their minds to the habit of severe and extended investigation.

Mr. Oliver P. Hubbard, lecturer in the Department of Natural Sciences, deserves well for his success in imparting to the students under his instruction, so thorough an acquaintance with this very useful branch of human learning, and in awakening and extending within them, a deep interest in the very important and too much neglected study of nature herself. And in the attention paid to this Department, this University has a decided superiority over many of the Collegiate Institutions in our country. And we are happy to state that few sections of our country present greater advantages for the practical study of Geology and Mineralogy, than this immediate neighborhood.

The Department of Ancient Languages has been well sustained by Professor D. D. Whedon, assisted by Tutor Daniel Chase. Mr. Chase has also rendered important services in aid of Prof. Smith in the Mathematical Department. The students in the Ancient Languages acquitted themselves in a manner much to their own credit, and favorable to the reputation of the University for the promotion of Classical Literature. The great influence of Classical Literature on our modes of feeling, thought and expression, must always be a weighty consideration in the minds of the Directors and Teachers of such an Institution as this, for devoting a particular, thorough and diligent attention to this Department of instruction. In the present examination, the officers of this Department more firmly established their character for intimate acquaintance with the ancient Classics and for skill in teaching them.

Professor J. F. Huber has under his management the Department of Modern Languages, in which he is decidedly excellent. Though in this, as in Colleges generally, these studies are considered by the students too much as mere pastime and relaxation from severer tasks, yet the examination of this Department evinced considerable real proficiency in the knowledge and use of the French, Italian, German and Spanish. Prof. H. has also had the charge of one or two classes in Ancient Languages, and in these he was found to be a critical Scholar and an apt Teacher.

The above named persons, together with the Rev. Joseph Holditch, a gentleman of popular talents, and who has recently been called to aid in the Department of Intellectual and Moral science, constitute a full Board of Instruction in all the Departments of the University.

There is, connected with this Institution, a Mechanical Department of manual labor, in which some few of the students employ a part of their time, chiefly, no doubt, as a means of preserving and improving their health, while their exertions for this object are not entirely unproductive of pecuniary profit.

We are very happy to be able to refer, with so much satisfaction, to the Boarding establishment of the University. It is certainly all that we could desire of a College Refectory for any of our sons or friends. Part of the Committee have had personal evidence of the excellent order, attendance and provisions of this establishment, and take pleasure in testifying to the courteous and generous manner in which the Steward, Mr. D. Smith, and his lady, conduct themselves towards the friends and members of the University, and to the kindness and sympathy of the Stewardess, whenever, in case of sickness, her especial care and exertions are required.

There is one peculiar feature in the organization of this Literary Seminary, which especially entitles it to the patronage of this republican community; and that is, the arrangement by which an opportunity of attending a high course of English education, though without the honors of a degree, is afforded those young gentlemen who may not have the means, or whose designs in life may not lead them to desire to pursue a full course of Collegiate and Classical study. And the frequent intermingling of students of the several Departments in their literary pursuits and recitation rooms, tends very effectually, to keep out of the Institution that arrogance, in the higher classes, of superiority over the low, and over the community around them, so naturally and generally resulting from a different system of classification.

We cannot but express our conviction that this University is probably every thing that its most sanguine friends could desire in its yet incipient approaches towards eminence. When its means of education shall be more efficient and extensive, it will, we believe, take its rank among the first Literary Institutions of the land. Some of these means, it is hoped and expected, will be increased within a year or two, during President Fisk's contemplated tour to Europe, by the enlargement of the library and the supply of complete apparatus for illustrating the sciences. The libraries connected with the University, already number over 5,000 volumes; and there is now a chemical and philosophical apparatus sufficient for the ordinary purposes of the lecture room.

We cannot conclude without most cordially recommending the University to the patronage of an enlightened and generous public. Let it be remembered, that every effort made in its behalf, will intend to increase the value, for whatever deficiency there may be in its operations, that deficiency is chiefly, if not entirely owing to its still too scanty endowment. Its location in this beautiful, healthy, and moral city, is one great item in the insurance of its success, and this circumstance in its situation, and especially its present and constantly improving system of instruction, will, we ardently hope, tend yearly to increase the number of its members.

Robert P. Disosway, New York.
Robert Mc Ewin, Middletown, Ct.
John Cookson, "
Edward Otheman, Boston, Ms.

CHRISTIAN SECRETARY.

HARTFORD, JULY 18, 1835.

"Do unto others as ye would that they should do unto you."—Some months past, we took it upon us to offer some thoughts upon a belief expressed by the editor of the Christian Watchman, that men's standing as Christians and good citizens, would soon be measured by the amount of their charities. He in reply, condemned our remarks by a summary declaration, that the editor of the Christian Watchman had made a bad exegesis on the article in the Watchman. We then requested that editor to do us justice by giving our exegesis to his readers entire, and let them judge between us. This he never has done.

The editor of the N. Y. Baptist Register has of late published strictures upon a sentiment expressed by the editor of the Watchman against capital punishment; and is reminded in reply, that "in strict justice, he should have published the whole article, with such comments as he chose."

This is just what we asked of him who now claims it of another, and were refused it. The claim he makes for himself, brought to mind the language placed at the head of these remarks.

American Anti Slavery Society.—The second Annual report is received, making an octavo pamphlet of 90 pages; and is replete with facts and arguments, which the advocates of slavery, or its abettors under other names will never overthrow. It is well worth a perusal by every American citizen—at the north and south.

Fourth of July.—Divine service was attended on the 4th inst. at 3 o'clock, P. M. in the Baptist Church in this city. The Rev. George Coles, of the M. E. Church, delivered a sermon from Ps. cxlviii. 12, 13, 14, and 20th verses. The services it is said were well attended, and are spoken of with approbation.

THE FAMILY MINSTREL. Devoted to Music and Musical knowledge, as connected with practical education, domestic enjoyments, and the worship of God.—Published twice a month. Conducted by Chas. Dingley; to whom all communications for insertion should be directed. James De Vos, proprietor; to whom all business letters, (post paid,) should be addressed. New-York. Two dollars a year, payable in advance.

We noticed this work with decided approbation when first issued; and are happy to renew our acquaintance with it, numbers 9 and 10 being received. These numbers more than justify the favorable impressions made by the specimen number before noticed. The character of the work we think decidedly moral and religious, and its contents we should think eminently calculated to enlighten individuals, and to correct erroneous tastes and practices in church music. Its original and selected matter would prove a source of intellectual pleasure, no less than of knowledge and refinement to the youthful reader. We sincerely commend it to the public, as supplying a link in popular education, which no other work known to us is so well fitted to supply.

Young gentlemen and ladies who sing at all, either in private circles, or in public, will find the Minstrel a pleasing and helpful companion.

A System of Modern Geography, for Schools, Academies, and Families, designed to answer the twofold purpose of a correct Guide to the Student, and of a Geographical Reading Book; revised and improved. Illustrated by a variety of cuts and tables, and an Atlas. By Nathaniel G. Huntington, A. M. Hartford: R. White, and Hutchinson & Dwyer. For sale by the Booksellers throughout the U. States. 1835.

Revised and improved, are often words without meaning, when applied to new editions of a publication. But not so in regard to this Geography. When compared with the former edition, it is at once manifest that it has been handled by a master, and that it is indeed revised and improved in all its parts.

We should now think it worthy to take rank with other similar publications, which have obtained an established reputation with the public.

The essential doctrines of True Religion, Natural and Revealed, with corresponding evidences: alike adapted to the sincere inquirer after truth, and to the pious of every Christian denomination.

"Come now, and let us reason together," saith the Lord. Is. i. 18. "Search the Scriptures." John v. 39. "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix. 105. By WILLIAM SANDERS. pp. 198.

This is one of those rare works of the present day, which is just what its title declares it to be. It is rich in bible truth expressed in bible language; and cannot be attentively read by the "sincere inquirer after truth," without benefit. It furnishes one more good offset to the deluge of modern piously intended fiction. We commend it to bible classes especially, and also to Sabbath Schools.

TITLES.—The title of doctor was first prefixed to the names of those priests who were sufficiently learned to read, publicly, the writings of Peter Lombard, in the year 1140. In England, the degree of doctor was first granted in 1207, in the reign of king John, and in 1384, the university of Oxford first gave a doctor's diploma. In Germany, the title of doctor was first distinguished from that of master in 1125, during the reign of the emperor Lothaire. Peter Lombard and one Gilbert Porreus, were the chief divines in the university of Paris, and they first contrived the appellation of doctor, in order to compliment those whom they considered learned in divinity. At first, it was customary to address "Seraphic Doctor," "Angelic Doctor," &c. as the case might be. Monks and Friars began to increase so fast that the title of doctor grew less respected, till measures were taken to place the business in the hands of cardinals and colleges.

Landmark.—The foregoing remarks show clearly the truth of what many have before said, that the D. D. is unscriptural, being diametrically opposed to the injunctions of Jesus Christ, of whose gospel those who confer and those who receive it, profess to be doctors or masters. It was in the year 1125, (an age of Egyptian darkness and corruption in the world and the church) that the title of Doctor was first distinguished from that of

Master; a title expressly forbidden to his disciples by the Lord.

How is the wickedness of man to be rebuked or suppressed, so long as men in "high places" set examples of "spiritual wickedness?" Never—no never.—Errors of minor consequence will never be abandoned by less learned and less influential men, while those who set themselves above others, practically trample the prohibitions of Christ under their feet. The season is close at hand, when a new crop of this unholy example will be disgorged from congregated wisecracks upon panting, waiting, obsequious candidates and favorites. This is looked for annually, because the business is now, as it has long been—"in the hands of (Popish) cardinals, and (Protestant) colleges," and they give no account of their matters, till they arrive where it can be avoided no longer.

HERESY.—A writer in the New England Spectator under the head of *Letters from the West* says, that only fourteen men were, to his knowledge, involved in the heresy of travelling on Sunday to attend the General Assembly of the Presbyterian church at Pittsburg. He speaks of them as men "ready to die for the order and purity of the Church." Wonder if some of them were not "seraphic doctors?"

FROM MEXICO.

A file of Metamoras papers to the 18th ultimo, has reached us by the way of New Orleans. Great excitement prevailed at Metamoras amongst the foreigners resident there, in consequence of the imprisonment of Messrs. Boyd and Lee, American merchants, and the subsequent harsh treatment they received.—The Mercurio de Metamoras says that a few days before, the Parish Priest, whilst conveying the sacrament with the usual college to the house of a sick person, was met by the above named gentlemen, who did not pay to the procession those marks of reverence which are customary. The priest irritated appealed to the spectators, ordered them to seize Messrs. Boyd and Lee and throw them in a dungeon, which was done without the least hesitation on the part of the people, or interference on the part of the magistrates. The prisoners had protested against this illegal proceeding and demanded that they should be brought before the civil tribunal, but at the latest date, they still remained in the power of the Ecclesiastical authority.

N. Y. Daily Ad.

The above we believe to be a genuine specimen of Romanism when in full possession of power. We said three or four weeks ago, that we would be glad to believe better things of this sect if we could—and we have still the same desire. But facts and common sense forbid us to believe that violence would not be uniformly resorted to, to compel homage to their priests, their dogmas, and their ridiculous mummeries, had they the power.

We say facts forbid us to believe otherwise, because the history of past ages is full of their acts of violence and coercion; with exceptions too few to weigh against the opposite mass of evidence. That such means are interwoven with and are the legitimate offspring of their views of religion, seems too manifest to admit of a doubt. To this is to be added their continual boast, that their faith and practices are of apostolic origin and authority; and never did and never can change; but are infallible in themselves, and infallibly the same in essence, in every age and country.

If, then, we are to secure for ourselves their approbation for common sense even, we must compare facts with professions, and decide accordingly. Such comparison leads us inevitably to the conclusion, that the declarations of Bishop John England, and all others, that the religion and polity of the Pope of Rome are compatible with republican institutions, are but an insult offered to the American people; and as such, should meet with utter reprobation.

Could we hear the Pope's liege officers in this country say and teach, that in every thing pertaining to the external ceremonies of their religion, personal opinion was to be their only strong hold; and that personal liberty and quiet were never to be violated by their partisans for non-conformity; and that a person was a bad Papist and liable to censure, who disregarded the personal rights of people differing from him in his religion; and that fealty to the laws and political institutions of our country were to control every son of the church, in every thing not incompatible with his salvation—our fears as Americans would subside, and our only controversy would be with those people as with other sects (for they are nothing else) about the grounds of their belief.

But so they do not teach; and can they rightly blame Americans for being jealous of their ultimate objects? Especially since Romanism has ever sought to subject the civil, to the purposes of ecclesiastical power and aggrandizement.

Since writing the foregoing remarks, we have been reading the speeches of the Rev. Messrs. Stowell, and Beamish, at the annual meeting of the London Irish Society, in which speeches facts are multiplied, which fully confirm the views given above.

If we are not wholly deceived in reference to our feelings, we desire to put the most charitable construction upon every thing we see, and hear, and know concerning the Church of Rome, its adherents, and their acts. But the dictates of common sense and experience, we cannot withstand; by these we are compelled to believe what we would gladly disbelieve.—We have read with deep feeling, the writings of Bordeleau, Mallon, and others; and know they protested against many things by them considered as corruptions in the church, and that, without separating from her. But these form the exceptions; and are too few, as remarked above.

We also hold in utter abomination, the Charleston riot and conflagration; and sincerely lament that a single person who engaged in the outrage, should have escaped condign punishment. We say more—we had much rather the blow had fallen on our own or any other Protestant sect, and the more so, since the sufferers were in the minority. May the day never come, when the deeds of that fatal night shall be pleaded as the ground of retaliation.

But after all, our honest opinion is, that the nature and tendency of the Romish religion is incompatible with the freedom of our civil and religious institutions.

American Advocate of Peace.—conducted by Francis Fellows. The fifth number of this excellent periodical is now just published. The style in which it is got up, and the richness of its contents, are fully equal to

any of the preceding numbers. It is now published for the American Peace Society.

The leading articles are, Remarks on the French Question, by the Editor. Anniversary of the American Peace Society, and a notice of the elements of Moral Science, by Wayland, with the chapter on *Benevolence towards the Injurious.*

One of the conditions of the work.—Any clergyman in the United States who will preach during the year on the subject of Peace, and send his name to the Publisher (post paid)—a copy of the work shall be forwarded to his order.

RAIL ROADS.—A survey has of late been made for a Rail-Road from Detroit across the Peninsula, to the town of St. Joseph, and the river of that name, emptying into the Michigan. By the Report of Lieut. J. M. Berrien, by whom the survey was made, no doubt is entertained of the entire feasibility of the plan, and that it can be executed at an unusually low expense.

The immense advantage which will accrue to the Territory or State, from such a medium of communication, can scarcely be imagined. The distance will be 190 miles; and to transport goods from Detroit to St. Joseph, as now done by way of the lakes, is a voyage of many hundred miles—St. Joseph being quite at the South-East point of Lake Michigan, to reach which, lake Huron must be traversed its whole length.

SCRAPS—OF OLDEN TIME.

BUYAN.—The indictment against John Buyan ran thus: "John Buyan hath devilishly and maliciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the disturbance and distraction of the good subjects of this kingdom, and contrary to the laws of our sovereign lord and king." He was convicted and imprisoned twelve and a half years.

Landmark.

The Bishop of Calahorra having interdicted some ecclesiastics that had taken up arms for Don Carlos the Pope has just removed the interdiction and conferred on them the dignity and powers implied in the title of vicario castraneo.—*Jour. du Com.*

This is another evidence of the unlimited and supreme dominion which the Pope of Rome holds over his priests in every nation where such priests are found. In this case, some priests (mark their holy calling) had actually taken up arms against the government of Spain, and were interdicted by their bishop. But the arm of the Pope reached all the way from Italy to the North of Spain, removes the interdiction of this more rational bishop, and rewards the treason of the priests, by conferring upon them ecclesiastical promotion; thus contributing his aid to multiply murders by prolonging the civil war in Spain.—Now we notice this fact simply to establish in the minds of American citizens another fact, and that is, the utter impossibility that Roman Catholics as a body, can ever become in fact free citizens of the United States. They may live here, and for a time appear peaceable, and indeed their laity may really desire to be as we are. But they cannot dissolve the tie that binds them to their priests, and through them to the Pope; it is a part of their religious faith; they (the laity) believe their soul's salvation depends upon this subjection to the Priests and the Pope. And the obedience of the priests in all things without exception, is not only required by the Pope, but is secured to him beyond the possibility of failure, by motives never to be overcome by any motives which can be brought in to conflict with them; excepting always those motives which induce them to become real protestants.

The submission of both ecclesiastics and laity to the Pope, we consider as absolutely incompatible with their being safe and faithful friends to any government which does not acknowledge the supremacy which they acknowledge. The priests are bound to the Pope by gain, by fear, by selfishness, by love of power, by the hope of distinction,—in short, by every thing they have and are, by all they hope to be in time if not in eternity. It is of no use to doubt in this affair, especially in reference to the whole host of the emigrant part of Romanists.

It is not with a desire to curtail these people of an iota of civil or religious liberty in the United States that these remarks are offered; nor to provoke hatred or persecution toward them; it is to keep before the people a remembrance of the fact, that a Roman Catholic is, and must be, at the peril of his soul, a submissive and obedient servant of the Pope and his priests in all things.

This being the case, policy may for a while keep them in a measure quiet—they may profess attachment to our free institutions—and do no harm. It is for their interest so to do, till they are conscious of having obtained the power to act otherwise with safety. But in any and every case of trial in our country or any other, the authority of the Pope could and would be seated upon the wings of the tempest, and guide the storm for his own interest. Oaths of allegiance to the United States could not bind his subjects, because their religious faith binds them primitively to another power.

Hence we are astonished at the course of those who for present purposes, pretend blindness to the real state of the case, and charge persecution upon all who speak of these relations as they are. We fondly hope, that while we yield to foreigners an asylum, and their rights, the American will always keep in sight the difference between the Church of England and the Church of Rome. Members of the former can be true and faithful Americans at all times, for their church here is independent of the mother church, and originates its own officers and regulations. The members of the Roman church and her officers cannot be true and faithful Americans; for they are one and all bound to the Pope, dependent upon him for every thing, even for the formation of a diocese. Whenever therefore, any thing can be done to promote the interests and extend the powers of Rome, it will be done—for the fear of perdition binds both priests and people to this course; and herein is the danger. May evil never come of it.

Indemnity Bill passed.—Late news from France states, that the Peers have passed the bill to fulfil the Treaty.

MEXICO.—Santa Anna, the Mexican leader, has at last subverted the liberties of the nation, by which is meant, that he has so managed the tempest of popular commotion and armed men, as to concentrate all

power in himself. He no doubt professes to hold it in trust, for the good of all who cannot help themselves. In accomplishing his purposes, the excesses and cruelties practiced by the troops under his command, are said to be without a parallel in the history of war. Americans and Britons shared indiscriminately the destruction of property and life.

POETRY.—For the beautiful stanzas on our last page, their author has our thanks; also for the manner in which she has met the wishes of a correspondent. The dishonesty of her servant, by which Miss Hannah More was, in old age, involved in debt, and obliged to abandon her house and grounds at Barleywood, has excited deep sympathy in all feeling hearts; and the circumstances are well improved in the effusion of the poetess.

Domestic News.

From the Albany Argus.

Great Freshet in Columbia and Rensselaer Counties.—A letter dated Malden Bridge, (Chatham) June 24, says:

"This region of the country has been greatly injured by a heavy rain which occurred on the night of Friday last. The Kinderhook creek and the streams tributary to it, were swollen to an extent such as to sweep mills, dams and bridges from their places. Such a freshet has not been known on these streams by our oldest inhabitants. Independently of the immense loss sustained by the removal of bridges, mills, &c. many of the farms in Chatham, New Lebanon, Nassau, and Stephentown, have been drenched and washed of their substance, and some of the flats on the Kinderhook creek are entirely ruined. But one of the mills of Jonathan Roder in Chatham is left standing. Mr. R. it is understood, has sustained \$5000 damage. Of the numerous bridges in the town of Chatham, which were erected on the Kinderhook creek, there are but two left standing, and one of these is so injured as to be impassable."

The Crops.—The prospects of good crops of wheat and rye appear to be as fair as we have ever known them. Some days since it was said that considerable injury had been done to the grain by the severity of the winter and the backwardness of the spring; but we should suppose that these apprehensions were not to be realized, as we find in a Fredericktown paper a notice of heads of wheat 7 and 8 inches in length, and stocks of head with as many heads upon each, as had the best in "exposure." At this rate, we may expect a good supply, even from the parts where the greatest deficiency was apprehended.—*Phila. U. S. Gaz.*

AKEN, Jano 17.

Death from the bite of a snake.—We are informed that a few days since, a daughter of Mr. George W. Norven who lives upon Edisto river, about twenty miles from this place, was bitten on the wrist by a very large rattlesnake, which caused her death in a few hours. She was on her way to school, and the children who were in company with her at the time, say that she stopped with them to pick blackberries growing by the roadside, where being thus engaged for a few moments, she screamed out that a snake had bit her; she was almost immediately taken home to her agonized parents, and an express sent for a physician, but before he could arrive, the unfortunate little sufferer expired.

Serious Accident.—A young lad about 13 years of age, on a visit to the Menagerie in Union street at an early hour, while the keepers were employed in sweeping out, approached within a few inches of the leopard's cage, one of the bars in front of which had been for a moment left down. The leopard instantly seized his arm and drew it into the cage, lacerating it in a shocking manner, his cries alarmed the keepers, three of whom seized the animal by the head, to prevent his retreating to the back of the cage, and after much difficulty he was extracted from his perilous situation. The prompt and judicious action of the keepers, happily saved his life; in an instant longer, his head would have been crushed by the infuriate animal. The boy was taken home, and Dr. Homan called. He is not considered dangerously injured though his arms are dreadfully torn and bitten by the teeth of the animal.—*Boston Transcript.*

One Hundred and Sixty-one Years Old.—The colored woman, who has been exhibited at Louisville, Ky., as being one hundred and sixty-one years old, is travelling this way. We notice by the *Wheeling Daily Gazette*, of the 20th, that she was then in that place attracting crowds of visitors, "as the greatest wonder now to be seen in the world." Her name is Joice Heth. The *Gazette* appears to entertain no doubt of the truth of her age as given to the public. In the description of her it is said that "she was formerly the property of Augustine Washington, the father of Gen. George Washington, and purchased of him by E. Atwood, in 1737, as appears from the original bill of sale. She has been exhibited in various places, and has elicited every where the wonder of those who have seen her; her appearance fully justifying the fact of her age. She has been blind about seventy-five years, and weighs only about forty-five or fifty pounds; she relates many interesting incidents of time long since past."

Rights of Steamboats.—A case was tried at Newport last week before the Circuit Court of the U. States, in which the captain of one of the New-York and Providence steamboats was sued for having set off a stage running from Providence to Boston, in competition with the line which was connected with the boats. The business of the agent on board was to invite passengers to take seats in the opposition steamer. The action was brought on the ground, that the steamboats being a public conveyance and publicly advertised to carry passengers, had no right to reject any one who behaved civilly on board. Judge Story, however, laid down a different rule, which was, that the owners of public conveyances might prescribe their own conditions, provided they were not oppressive to travellers.—*J. of Com.*

Champagne, of the Anchor, Joly, and other favorite brands, is manufactured to a great extent at Trenton, N. J. Three or four hundred girls are employed in making wicker baskets, and an expert chemist, from the vineyards of la belle France, is engaged in compounding the necessary ingredients.

The excesses committed by Santa Anna and his victorious troops in the conquered city of Zacatecas and its vicinity, are said to be without a parallel in the history of civilized nations. It appears that all strangers were exposed to their fury; the only American in the place was basely assassinated in presence of his wife, who was afterwards stabbed to the heart, stripped of her clothing, and thrown exposed into the street. The English residents at the mines were robbed, their property wantonly destroyed, and some murdered, and all menaced with extermination.

Transcript.

The Chief Justice.—We learn from a source entitled to the most implicit credit, that the President of the United States has appointed the Hon. Roger B. Taney, Chief Justice of the Supreme Court of the United States, in the place of Judge Marshall, deceased.

Transcript.

Calico Pictorial.—More than a thousand persons are said to have been attacked with calico pictorial, or painter's cholera, in consequence of using brown sugar lately imported from Porto Rico. It is probably a parcel of the same sugar which, last winter produced such unpleasant effects in the state of Maine. The leader strainer recently introduced in its manufacture, are supposed to be the cause.

MARRIED.

In this city, on Sabbath morning last, by the Rev. G. F. Davis, Mr. Wm. Congdon, of Voluntown, to Miss Mary Ann Beebe, of this city.
At the U. S. Hotel, in this city, by Rev. Mr. Davis, Mr. Daniel W. Field, merchant, of Providence, R. I., to Miss Nancy Curtis, of Springfield, Mass.

DIED.

In New-London, Mr. Jordan Rogers, aged 92.
In Groton, on the 13th inst. Mrs. Annania M. Avery, wife of Mr. Urbane Avery, aged 29 years.
At Coventry, Mr. Daniel Loomis, aged 70.

NOTICES.

Polemical Society.

THE Society will meet on Monday evening next, at the house of Mr. NORMAN LYMAN, (Front street,) at a quarter before 8 o'clock, precisely.
Hartford, July 18, 1835.

THE next monthly meeting of the HARTFORD COUNTY TEMPERANCE SOCIETY will be held in Rocky Hill, on the 4th Tuesday in July. The Delegates will meet at 10 o'clock, A. M. Public services at 2 o'clock, P. M.

D. HEMENWAY, Sec'y.

SABBATH SCHOOL TREASURY.

THIS Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. The Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twenty-four pages. The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every one must perceive the importance of such a work to the Baptist denomination. It is the only one in that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained?

Any pastor, superintendent, or teacher, who will forward the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number. It is particularly desirable that those who wish to discontinue the Treasury should give notice as soon as the first of December.

All communications relating to the editorial concerns of this work, should be addressed to T. H. Purkitt, Secretary of the Massachusetts Baptist Sabbath School Union, No. 47, Cornhill, Boston.

CANFIELD & ROBINS, Booksellers, Main-st., Hartford, are Agents for the State of Connecticut, to whom remittances of money, or orders for the work may be addressed.
July 15.

NOTICE.

THE Court of Probate for the District of Suffolk has limited and allowed six months from the publication hereof, for the creditors of the estate of LEONARD J. KING, late of Suffolk, deceased (representing), to exhibit their claims to the subscribers duly appointed commissioners thereon. And we hereby give notice that we will attend to receive and examine said claims at the late dwelling house of said deceased in Suffolk on the first Thursday in September next, and second Wednesday of January, 1836, at 1 o'clock, P. M. on each of said days.

ABJAH REMINGTON, } Comm'rs.
HORACE SHELTON, }
Suffield, July 8th, 1835. } *3w26

THE subscribers have been appointed agents for the NEW YORK MIRROR, and will receive subscriptions at their Bookstore, directly west of the State House, Main-street.

CANFIELD & ROBINS.

Baptist Tract Depository.

The subscribers have been appointed the agents of the Baptist General Tract Depository for the Connecticut Branch, and have taken measures that will secure a constant supply of all the Tracts published by the Society. The public will be furnished with Tracts, on application at the Bookstore of the subscribers, directly west of the state house, Main-street, Hartford.

CANFIELD & ROBINS.

Also, constantly for sale as above,
Lincoln's Questions, for Sabbath Schools and Bible Classes: American S. S. Union Questions; and Malcom's Bible Dictionary—together with a large assortment of Books suitable for S. S. Libraries.

Among the publications connected with the Tract Depository, are—Letters of DAVID and JOHN, containing animadversions upon the Lectures of Dr. Woods on Infant Baptism; Vindication of the Baptists from the charge of bigotry in refusing Communion at the Lord's Table to those whom they esteem unbaptized. By Abraham Booth, D. D. Terms of Communion, by S. H. Com. Scripture Manual of Baptism, by Rev. Samuel Wilson. Penny's Scripture Guide to Baptism. Peter & Benjamin. Reflections against the Baptists refuted, by Daniel Sharp, D. D. Practical uses of Baptism.

CANFIELD & ROBINS

WILL endeavor to furnish their customers with the latest publications, at the earliest date, and hope to merit a share of public patronage. Among their Books for Schools and Academies are the following:—

Ainsworth's Latin Dictionary, Anthon's Abridgement of do. Nugent's and Boyer's French do. Walker's, Todd's Walker's Johnson, Worcester's and Webster's English do. various sizes quarto, octavo, and school editions.

Adam's, and Gould's Adam's Latin Grammar, Leveque's and Bouff's French Grammar, Bolmar's and Le Brun's Telemachus, Bolmar's French Phrases, do. Perrin's Fables, French First Class Book, and Charles XII., Goodrich's, Butman's and Fisk's Greek Grammar, Negri's Modern, do. Donegan's, Grove's, and Pickering's Greek and English Lexicon, Lempiere's Classical Dictionary.

Greek Testament, Do. with Knapp's Notes, Græca Majora and Minora, Greek Reader, Valpey's Homer, Potter's Grecian Antiquities, Goodrich's Greek Lessons, Jacob's and Walker's Latin Readers, Goodrich's and Cleveland's Latin Lessons, New Latin Tutor, Key to do., Gould's, Ogilby's, Cooper's, and Virgil Delphini, Gould's Caesar, do. Horace, do. Ovid, Folson's Livy, Anthon's Sallust, Cicero's Select Orations, Cicero de Oratore and de Officiis, Histore Særa, Liber Primus, Phædrus.

American First Class Book, Scientific do. American, Young, National, and English Readers, Introduction to English and National Reader, Porter's Analysis, do. Rhetorical Reader, Child's Guide, do. Instructor, Leavitt's Easy Lessons, Sequel to do. General Class Book, Improved Reader, Franklin Primer, Putnam's Analytical Reader, do. Sequel to do. Hazen's Speller and Definer, do. Primer, Parker's Progressive Exercises in English Composition.

Goodrich's, Hales, and Webster's History of the United States, Worcester's and Robbins' Universal History, Parley's First Book of History, do. Second do., do. of the World, Whelpley's Compend of History.

POETRY.

For the Christian Secretary.
THE DEPARTURE OF MISS HANNAH MORE
FROM BARLEY WOOD, APRIL 18, 1835,
AT THE AGE OF 83.

It was a lovely scene,
That cottage 'mid the trees,
And peerless England's shaven green
Peep'd their interstices between,
While in each sweet recess, and grotto wild,
Nature convers'd with art and on her labors smil'd.

It seem'd a parting hour;
And she whose hand had made
That spot so beautiful with woven shade,
And aromatic shrub and flower,
Turns from those haunts away,
Tho' Spring relumes each charm and fondly woos her stay.

Yon mansion teems with legends for the heart,
There her lov'd sisters circled round her side,
To share in all her toils a part,
And there with gentle sigh,
Each laid her down to die—
Yet still, methinks, their beckoning phantoms glide,
Twining with tender ties
Of hoarded memories,
Green bower, and quiet walk, and vine-wreath'd spot.
While from their graves an echoing tone doth rise,
"Oh sister! leave us not."

Her lingering footsteps stay
Upon that threshold stone,
And o'er the pictur'd wall, her farewell gaze
Rests on the portraits, one by one,
Of precious friends, before her gone
To that bright world of bliss, where partings are
unknown.

The wintry snows
That fourscore years disclose,
When slow to life's last verge, Time's laden
chariot goes,
Are on her temples, and her features meek,
Of parting sorrow speak,
Yet still her arm in cheering trust doth lean
On faithful Friendship's prop, that changeless ever
green.

Like Eve, from Paradise she goes,
Tho' not by guilt involved in woes,
Nor driven by angel bands;
The flaming sword is planted at her gate.
By mental hands—
Yes, they who at her table freely fed,
Despise the Giver of their daily bread,
And from ingratitude and hate,
The wounded patron fled.

Think not the pang was slight
That thus within her uncomplaining breast
She cover'd from the light;—
The knowledge o'er her mind had pour'd
The full, imperishable hoard,
Tho' Virtue, such as dwells among the blest,
Came nightly on Reflection's wing, to soothe her soul
to rest,
Tho' Fame to farthest earth her name had borne,
These brought no shield against the envenom'd thorn,
Deem not the cruel dart
Invulnerable, found her thrilling heart.

Man's home is every where. On ocean's flood,
Where the strong ship with storm-defying tether,
Doth link in mystic brotherhood
Earth's utmost zones together,—
Where'er the red gold glows, the spice-trees wave,
Where the rich diamond ripens 'mid the flame
Of vermic suns, that ope the stranger's grave,
He, with bronzed cheek and daring step doth roam:
With a short pang and slight,
He turns him from the chequer'd light
Of the fair moon thro' his own forests dancing.
Where music, love, and joy were his young hours
entrancing,
And where Ambition's thunder-claim
Or fitful wealth appoint his lot,
There doth he make his home,
And still repine not.

It is not thus with Woman! The far halls
The humble walls
Of that first garden where she sported free,
Affection with unfaded tint recalls,
And every flower hath in its cup a bee,
Making fresh honey of remember'd things,
The flowers without a thorn, the bees bereft of stings.

The home, where erst, with buoyant tread,
She met the lov'd, the lost, the dead,
The household voices, blending still
With the story-telling rill,
The valley where with playmates true,
She cul'd the strawberry wet with dew,
The bow'r where love her youthful footsteps led,
The sacred hearth-stone where her children grew,
The soil where she hath cast
The flower-seeds of her hope, and seen them bide the
blast,

These are her soul's deep friends,—
And at the parting sound
The heart's adhesive tendrils shrink and send,
As from some shuddering wound,
Fresh drops of blood, that gushing stir,
Unuttered pangs, and ask an Angel-Comforter.

Hartford, June, 1835.

DR. FRANKLIN TO THOMAS PAINE.

We find the letter which follows in the 'Constitution,' printed at Woodbury, N. J., with the explanatory remarks prefixed,—that Paine having submitted a part of the manuscript of his 'Age of Reason' to the Doctor, received from him the following reply. We do not remember having seen it before. There is nothing from Franklin's pen more worthy of preservation.—*Missionary.*

Dear Sir,—I have read your manuscript with some attention. By the argument it contains against a particular Providence, you strike at the foundation of all religion—for without the belief of a Providence that takes cognizance of, and guards, and guides, as far as particular persons are concerned, there is no motive to worship a Deity, to fear his displeasure, or to pray for his protection.

I will not now enter into discussion of your principles, though you seem to desire it. At present, I shall only give you my opinion, that though your reasonings are subtle, and may perhaps prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be a great deal of odium drawn upon yourself, and mischief to you, and no benefit to others. He that spits against the wind spits in his own face.—But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life, without the assistance afforded by religion. You have a clear perception of the advantages of virtue and the disadvantages of vice, and possess a strength of resolution sufficient to enable you to resist common temptation.

But think how great a portion of mankind consist of weak and ignorant men and women, and of inexperienced and inconsiderate youth of both sexes. We have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes habitual, which is the great point for its security. And perhaps you are indebted originally to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth to be raised into the company of men, should prove his manhood by beating his mother. If men are so wicked with religion, what would they be without it? I intend this letter itself as a proof of my friendship, and therefore add no professions to it, but simply subscribe,

Yours,
B. FRANKLIN.

NEW UNION.

Abner Kneeland, the atheist, of Boston, in reply to a compliment paid him by the Catholic Sentinel, speaks of a union between Atheists and Catholics, as follows:

"Let this union but take place, and the great Western Valley will speak in a voice of thunder, that all the missionary fanatics in our country will never be able to silence."

This is kind, in Mr. Kneeland, to have the interest of the Great Valley so much at heart. But the union in the Great Valley would be all on one side, for Atheists are as scarce among us as snakes and toads in Ireland. We have resided for years in the West, and traversed it for thousands of miles, and never yet have met an avowed Atheist. When this union is formed, Mr. Kneeland will have a large party here. "Deacon Givens and I," said a Rhode Islander, "keep more cows than any other two men in town." "How many does Deacon Givens keep?" said a bystander. "Twenty-nine." "And how many do you keep?" "One." So it will be with Abner Kneeland's union between Atheists in the West, and Catholics. He is in great trouble, and resembles the drunkard—

"Who caught hold of a signpost, and loudly did bawl,
United we stand, divided we fall."

VITAL RELIGION—ITS IMPORTANCE.

The worth of true piety is an object of such magnitude as exceeds all human calculation.—The strongest imagination cannot paint it to the mind, neither can the utmost stretch of thought include it within its grasp. The value of religion is inconceivable, because the advantages arising from it, embrace eternity in their duration. That the happiest consequences result from the possession of real piety, appears from this, that it gives us true excellence, and imparts unto us the enjoyment of substantial happiness. In life, in death, in eternity, it bestows greatness on man; it qualifies him for the discharge of all his duties, and for the enjoyment of all lawful pleasures. Possessed of the religion of Jesus, we meet death with triumphant joy, and eternity bursts upon us with all the reluctance of immortal glory.

Under every circumstance in which man can be placed in the world, the religion of Jesus, when enjoyed in its life and power, is attended with very happy and glorious effects, because it raises the soul above dependence on created things, and fixes it on God, in whom there is no variableness, neither shadow of turning. Such a soul is not much affected with the mutations of this miserable world. It rises above the influence of prosperity and adversity. It passes the scenes of health or affliction, joy or grief, life or death, with a smooth uninterrupted course. In the possession of independence, in relation to secondary causes, and in a firm reliance on the power of God, it remains unmoved even amidst the wreck of worlds.

If adversity be the lot of the pious man, he receives it with submission, and he feels the evils of life greatly diminished by the influence of religion. For this influence when it operates without restraint, elevates him above the care, the anxiety, the vexation of spirit, attached to human life, and introduces him into the calm regions of resignation and peace divine. It diminishes the galling effects produced by his crosses—alleviates all his afflictions—and lightens all his burdens in life. By inspiring him with a wise and manly spirit, it saves him, in the presence of danger, from cowardly timidity, and under the operation of distress from dejection of mind. If adversity, like an impetuous torrent, should roll its waters upon him, yet he will remain immovably fixed on the Rock of eternal ages, while he puts his trust in the God

of truth. Although his possessions, his pleasures, his honors, his friends, and his health, may be swept away, yet he will not be left destitute of security, nor without consolation. For under the greatest possible accumulation of natural evils, he will find himself within the arms of the Almighty goodness. Taught by that wisdom which is from above, he even rejoices in the midst of infirmities, and calamities, because he is persuaded, that his light afflictions, which are but for a moment, shall work for him a far more exceeding and eternal weight of glory. Oh, the happiness of those whose hearts are filled with vital religion! How sweet the peace, how pleasing the prospects of the children of grace, in whom the love of God rules with the mildest sway!—*N. Y. Weekly Mes.*

Eld. Fuller of S. C.—A letter-writer in the New-York Commercial gives a most curious description of this distinguished Baptist minister, who preaches at Beaufort, S. C., that we have ever heard of any man. He says that he was once a lawyer of eminence, and is fluent beyond example. He has great tact and ingenuity, and great power with his hearers. He is "keen, quick, versatile, fervent, bold, impetuous, and will make them look, and make them listen." And yet, he says, he is not a man of genius, nor an orator! What is genius, and what is oratory?—The following is the concluding part of the letter:—*N. Y. Bap. Reg.*

"Mr. Fuller, then, is keen, quick, versatile, fervent, bold, impetuous. He cannot fail to interest, when he may not convince, or even please, but he will often accomplish all, and what is better, he often has. He will make people listen however, at all events. He will make them look; and if they look, they must be statues of stone, not to be touched with the breath of his own spirit. 'O my God!' he cries, lifting his hands to heaven, with a face of agony, 'My God! my God! O that I could speak to these dear people as with lips of fire! I have forgotten myself, I forget where I am, I forget every thing but eternity, I behold you no more as men, but as immortals. O ye immortal creatures—immortal creatures! (leaning over the pulpit and gazing round with an expression of grieving anguish) immortal creatures! ye future saints, or future fiends! listen, for God's sake, listen! But I fear I shall caricature him, and shall say no more. He impressed me, on the whole, not as a man of genius, but of talent and tact; not as an orator, but as a preacher made out of a lawyer inspired with a sacred afflatus suited to his work; not as an eloquent preacher, which strictly he is not, but an effective one, with almost all the requisites for being so, with the exception of eloquence alone, and with a burning energy, better than all the rest, and without which, the tongue of an angel in such a cause, were only as a tinkling cymbal."

"Mr. Fuller would be more distinguished than he has been, should he live, but he will not. This zeal, intelligent and glorious as it is, is excessive, or rather is used to excess, and will eat him up. He looks, now, thin, cadaverous, and ghostly, more like one of his own 'immortals,' than one of his own 'men.' It is a pity, but he will wear himself to death at his own stake. I should think, he and Mr. Taylor were running a race for a tomb-stone. God bless them! but I wish they would live!"

THE DESPISER OF BAPTISM BAPTISED.

The following is an extract of a letter from the Rev. N. Paul, of Wilberforce Settlement, Upper Canada, to a friend in England.

My dear Sir—Amongst all the numerous tracts and publications that have been printed and circulated on the subject of Baptism, I think there is no one more calculated to lead the honest inquirer after truth, to a correct and scriptural decision upon that subject, than Mr. Pengilly's Scripture Guide to Baptism. It has been universally approved and circulated by the Baptist churches in the United States of America, and I believe it has been the means of doing much good. A particular instance of this occurred under my own observation, whilst pastor of a Baptist church in the city of Albany, State of New York. A young lady, who was a member of an Independent church—but who occasionally attended on my ministry, was present with us one Sabbath morning, when I administered the ordinance in question. I endeavored in my address, to adduce reasons for differing from my Pædobaptist brethren, upon this subject, and to show that believers in Christ were the only proper subjects, and immersion the only Scripture mode of Baptism. The young lady who had taken her station close beside the baptism, instead of being convinced by my arguments, was excited to a high degree of irritation, and allowed her temper to prevail so far over her better feelings, as in retreating to express her contempt of our practice, in a very unbecoming and offensive manner.

Next day she called upon me in the same temper as when she left the chapel, and requested to know why I aimed to wound the feelings of those spectators who differed from myself upon the ordinance of Baptism. I replied that I did not intend to wound the feelings of any one, I only aimed at the defence of the truth. After further conversation, I requested her candid perusal of the pamphlet above mentioned, with a copy of which I furnished her.—She readily promised to comply with my request, and we parted. The result was, the ensuing month I again baptised twelve persons and this young lady was one of the number.

Yes sir, by the blessing of God, accompanying the perusal of that pamphlet, she clearly saw the path that Jesus had opened before his disciples—the path in which the Apostles and primitive Christians followed their Lord, the path in which she promptly resolved to walk, without reluctance, fear or shame.

I do not, said she, leave my former connections because they are not Christians, for as such I esteem and love them—but the pattern and authority of Christ is more to me, than all

the world. It is "His" to lead and command, and mine to follow and obey. "Truth indeed is mighty and will prevail."

May all the faithful defenders of the truth as it is in Jesus, be thus abundantly owned and blessed of God, in every work of faith and labor of love, and to his name be all the Glory.
Lon. Bap. Mag.

THE LAST HOURS OF WASHINGTON.

Twenty-eight years have passed since an interesting group were assembled in the death room, and witnessed the last hours of Washington. So keen and unsparing had been the scythe of time, that of all those who watched over the patriot's couch, on the 13th and 14th Dec., 1799, but a single personage survives.

On the morning of the 13th, the general was engaged in making some improvements in the front of Mount Vernon. As was usual with him, he carried his own compass, noted his observations, and marked out the ground. The day became rainy, with sleet, and he remained so long exposed to the inclemency of the weather, as to be considerably wetted before his return to the house. About one o'clock he was seized with chilliness and nausea, but having changed his clothes, he sat down to his in-door work; there being no moment of his time for which he had not provided an appropriate employment.

At night, on joining his family circle, the general complained of a slight indisposition, and after a single cup of tea, repaired to his library, where he remained writing until between 11 and 12 o'clock. Mrs. Washington retired about the usual family hour, but becoming alarmed at not hearing the accustomed sound of the library door as it closed for the night, and gave signal for rest in the well regulated mansion, she rose again, and continued sitting up in much anxiety and suspense. At length the well known step was heard on the stair, and upon the general's entering his chamber, the lady chided him for staying up so late, knowing himself to be unwell; to which Washington made this memorable reply: "I came as soon as my business was accomplished. You well know, that through a long life, it has been my unvaried rule, never to put off till the morrow the duties which should be performed to-day."

Having first covered the fire with care, the man of mighty labors sought repose; but it came not, as it had long been wont to do, to comfort and restore, after the many and earnest occupations of the well spent day. The night was passed in feverish restlessness and pain.—"Tired nature's sweet restorer, balmy sleep," was destined no more to visit his couch; yet the manly sufferer uttered no complaint, would permit no one to be disturbed in his rest on his account, and it was only at daybreak that he would consent that the overseer might be called in, and bleeding resorted to. A vein was opened, but no relief afforded. Couriers were despatched to summon Dr. Craik, the family, and Drs. Dick and Brown, as consulting physicians, all of whom came with speed. The proper remedies were administered, but without producing their healing effects, while the patient yielding to the anxious looks of all around him, waived his usual objections to medicines, and took those which were prescribed without hesitation or remark. The medical gentlemen spared not their skill, and all resources of their art were exhausted in unwearied endeavors to preserve this noblest work of nature.

The night approached—the last night of Washington! the weather became severely cold, while the group gathered nearer to the couch of the sufferer, watching with intense anxiety for the slightest dawning of hope. He spoke but little: To the respectful and affectionate inquiries of an old family servant, as she smoothed down his pillow, how he felt himself, he answered, "I am very ill." To Dr. Craik, his earliest companion in arms, longest tried and bosom friend, he observed, "I am dying, sir; but am not afraid to die." To Mrs. Washington he said, "Go to my escritoire, and in the private drawer you will find two papers—bring them to me." They were brought. He continued: "These are my wills; preserve this one, and burn the other," which was accordingly done. Calling to Col. Lear, he directed— "Let my corpse be kept for the usual period of three days."

Here we would beg leave to remind our readers, that, in a former part of this work, we have said that Washington was old fashioned in some of his habits and manners, and in some of his opinions; nor was he the less to be admired on these accounts. The custom of keeping the dead for the Scriptural period of three days, is derived from remote antiquity, and arose not from fear of premature interment, as in modern times, but from motives of veneration toward the deceased; for the better enabling the relatives and friends to assemble from a distance, to perform the funeral rites; for the pious watching of the corpse, and for many sad, yet endearing ceremonies with which we delight to pay our last duties to the remains of those we loved.

The patient bore his acute sufferings with manly fortitude, and perfect resignation to the Divine will, while, as the night advanced, it became evident that he was sinking, and seemed fully aware that "his last hour was nigh." He inquired the time, and was answered, a few minutes to twelve. He spoke no more—the hand of death was upon him, and he was conscious that "his last hour had come." With surprising self-possession he prepared to die. Composing his form at length, and folding his arms on his bosom, without a sigh, without a groan, the father of his country died, gently as though an infant died. No pang or struggle told when the noble spirit took its noiseless flight;—while so tranquil appeared the manly features in the repose of death, that some moments had passed ere those around could believe that the patriarch was no more.

It may be asked, and why was the ministry of religion wanting to shed its peaceful and benign lustre upon the last hours of Washington? Why was he, to whom the observance of sacred

things were ever primary duties through life, without them in his last moments? Circumstances did not permit. It was but for a little while that the disease assumed so threatening a character as to forbid the encouragement of hope; yet to stay that summons which none may refuse, to give still farther days to him whose "time-honored life" was so dear to mankind, prayer was not wanting to the throne of grace. Close to the couch of the sufferer, rested her head upon that ancient book with which she had been wont to hold pious communion a portion of every day for more than half a century, was the venerable consort absorbed in silent prayer, and from whence she only arose when the mourning group prepared to bear her from the chamber of the dead.—Such were the last hours of Washington.
Custis' Recollections.

PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

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THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of 150,000 Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

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DISSOLUTION.

THE Co-partnership heretofore existing under the name and firm of Case and Barber, is this day dissolved by mutual consent.

ALLEN CASE.
EDWIN C. BARBER.
Berlin, June 19th, 1835. *3w25

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